

Megiddo Message

April 19, 1958

Vol. 45, No. 8

*Make me Thy mountaineer; I would not
linger . . . On the lower slope. . . . Fill me
afresh with hope, O God of hope, . . . That
undefeated . . . I may climb the hill . . . As
seeing Him who is invisible.*

*Make me to be Thy happy mountaineer, . . .
O God most high; . . . My climbing soul
would welcome the austere; . . . Lord cru-
cify . . . On rock or scree, ice-cliff or field of
snow, . . . The softness that would sink to
things below.*

*Thou art my Guide; where Thy sure feet
have trod . . . Shall mine be set; . . . Thy
lightest word my law of life, O God; . . .
Lest I forget, . . . And slip and fall, teach
me to do Thy will, . . . Thy mountaineer
upon Thy holy hill.*

—AMY WILSON CARMICHAEL

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Percy J. Thatcher, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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Dear Friends:

I have read the MEGIDDO MESSAGE since 1926; in fact I live by those wonderful sermons. They are food for my soul.

Sour Lake, Texas

Mrs. R. S. K.

Work

Dear Brother:

The very theme of your letter called for a prompt reply. To me your letter was a challenge to all professed Christians to go to work and make this new year a banner year in developing more confidence, more self-discipline, and more alertness. Winston Churchill once said, "Work is the cure for all ills." And as a child how often did I hear a grand old devout lady say, "I thank God every day of my life that I can work."

How often our Master and the prophets and apostles spoke of work! "Work out your own salvation with fear and trembling." "Work while it is called today. The night cometh when no man can work." "My reward is with me to give to every man according as his works shall be." "God shall bring every work into judgment." "But wilt thou know, O vain man, that faith without works is dead?" "By works was faith made perfect."

It seems that the very life of the Christian is centered in work—not works to be seen of men but works of righteousness acceptable to God through Jesus Christ our Lord.

Sherburne, N. Y.

H. S.

Gifts

Dear Sister:

There is sunshine in my heart because of the shower of Abib gifts—gifts of encouragement, enlightenment, and a touch or two for self-examination. These bring sunshine to my heart along with the ONE HOPE. With Jeremiah I recall, "The Lord is my portion; therefore will I hope in him. It is good that a man should both hope and quietly wait for the salvation of the Lord." Think of the golden daybreak ahead when the Sun of Righteousness arises! That will be a magnificent visitation for those who are looking forward to His appearing. "And every man that hath this hope in him purifieth himself, even as he is pure."

Sayreville, N. J.

S. L. W.

Wonderful Magazine

Dear Editor:

Words cannot express my thanks to you for such a fine magazine, the MEGIDDO MESSAGE. It is just filled with rich spiritual food for one's soul. I love it. How glad I am that I sent for it. Was so surprised at the price, only one dollar per year. How can you publish such a fine magazine at such a low price?

Scottsdale, Pa.

Mrs. F. T.

Losing Our Individuality by the Rod of Correction

MAN, naturally, believes in himself. He is the center of his small universe. He possesses individuality. What he has is his own. He makes free use of the personal pronoun. "I can do this, I can do that. I have a liberal education; I can succeed in any business undertaking that I design for myself. I am a better than average mechanic." Or, as a man once said: "I play a clarinet, and I am pretty good at it." The Pharisee in Jesus' parable had individuality. He said, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." He was in a class all by himself, so to speak. Men think they are something, and it is next to impossible to get them to realize their own littleness.

Job speaks of ungodly men who make a success of this life. They are so self-sufficient that they brazenly say to the Almighty: "Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (Job 21:14, 15). And there are just such people living in the world today. Revelation 18 classes the powers of darkness, the masses of mankind who are strangers to the true religion—including the unfaithful among the covenant-makers—as Babylon. It is described as a "mighty city," and indeed it is, for it is as broad and as long as the world itself, and embraces all humanity. When at last she reaches the end of her long career and God's judgments overtake her, she still is confident. She is represented as saying: "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18:7). In her own opinion she still is an important individual.

Again the Prophet Ezekiel, employing another simile, represents this same system of evil as Pharaoh, king of Egypt—spiritual Egypt, indicative of ignorance, darkness, opposition to God. This Pharaoh is "a dragon in the midst of his rivers." He says, "My river is my own, and I have made it for myself" (29:3). Just another case of the big "I." So says Mr. Big, I am the center of my world, everything radiates from me. But the Almighty says: "No, you are not big, unless you lose your individuality, unless you subscribe to my law, unless you exchange your thoughts for mine, and your ways for my ways."

How God Sees Man

God declares through the Psalmist: "Man at his best state is altogether vanity" (39:5). In Eccl. 3:18 is recorded the wisdom of Solomon: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts." If these statements are not striking enough to impress us with our own unimportance and the unimportance of mankind as a whole, Isaiah, chapter 40, gives him a much lower rating in the sight of the Almighty. All nations before Him are as "a drop of a bucket," as "the small dust of the balance," "less than nothing and vanity." If this is the way God evaluates whole nations, how infinitesimally small we, as individuals, are.

Obviously we have not much reason to hold on to our individuality.

Stern Warnings Against Self-Confidence

Paul, in his letter to the Romans, speaks out as straight as an arrow to the mark: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (12:3). He issues this warning to every man. He makes no exception. This human tendency to think too highly is not confined to a few persons, just one here and there. It is an affliction that is universal. It is a sin that affects all humankind, the covenant-makers not excepted. Then let us not begin to say within ourselves, "That fits my brother, or my neighbor." It is a lesson each of us should take to our individual selves. To use Pastor Jenkins' words: "You who have missed this shower by shielding yourselves under your moral umbrella, now stand up and look yourselves straight in the eye, and see where the lesson fits you."

Again, from the Apostle Paul, we read: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself" (Phil. 2:3). This teaches that we must count our brother who is walking more perfectly in the way of truth, better than ourselves. Here is a test that will tell whether or not we are willing to lose our individuality. Again we read: "For not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. 10:18). If we attempt to commend ourselves, we can be sure we are still the old individual.

Man Wants to be the Rugged Individualist

What is his, is his own. He says, "My tongue is my own; who is lord over me?" He speaks glibly of "my car, my house, my bank account, my investment securities." The Psalmist showed that he had a clear insight into the inner workings of the mind of man when he said: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him. . . . Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. . . . Though while he lived, he blessed his soul: and men will praise thee, when thou doest well unto thyself" (Ps. 49:6, 7, 11, 18). Yes, men will praise you when you do well to yourself, whether you are rich toward God or not. They do not want you to lose your individuality. They do not want to lose their own individuality, so they do not want you to lose yours. Hence they praise you when you do well to yourself. But if you do well to God, surrender yourself wholly to His leading, they think you are too easy, too soft, too willing to make sacrifices. If you do not try to exalt yourself—if you lose yourself, completely submerge your will in the will of God so that you never speak a word of your own but always echo His words; if you honor Him, not doing your own ways or finding your own

pleasures, or speaking your own words—they will not praise you. If you are watchful, careful to see that whether you eat or drink, or whatsoever you do, you do all to His glory, they will not praise you. But remember, that is the way to lose your individuality.

The rich fool in Jesus' parable, the man whose ground brought forth plentifully, and who had much goods laid up for many years, was one of those rugged individuals who thought all he had was his own. He said to himself: "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

He refused to lose his individuality, and what was the result? "But God said unto him, Thou fool, this night thy soul shall be required of thee." His ground brought forth plentifully. The sight of his fertile fields, with golden grain, bending heavily, was medicine for his eyes. His oft-repeated words, "my crops, my barns, my fields, my abundance," were music to his ears. He didn't need God, he was altogether too big for God! But what a sad ending: "This night shall thy soul be required of thee." Let us each make an application to ourselves. If we look sharp, we shall find that this parable fits us in one way or the other, in smaller or greater measure. Now Jesus makes the application: "So is he that layeth up treasure for himself, and is not rich toward God."

We are now in the day of salvation; this is our time for growth and improvement. If we do not use it, if we do not become rich toward God, laying up in store for ourselves a good foundation against the time to come, this night—the period of reckoning immediately following the day of labor—our soul will be required of us. We shall reap the wages of sin, eternal death.

An Unfailing Indicator

One factor that reveals to what extent we have lost our individuality is how well we can control our desire for the praise of men. Can we forego the pleasure of receiving honor one from another? Jesus knew of this weakness of human nature and warned earnestly against it. He said: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Every man wants honor from someone, and God does not deny him that right or prevent him from having it, but it must be sought from the right persons. Seeking honor from God is perfectly legitimate; in fact, it is strongly advised. We are even urged to seek it.

The Lord, speaking through the child Samuel, said to Eli, the easy-going priest who thought more of his wayward sons than he thought of the Lord: "Them that honor me I will honor, and they that despise me shall be lightly esteemed" (1 Sam. 2:30). The trouble is, we want illegal honor, and we want it at the wrong time. Surrendering to the false philosophy that a bird in the hand is worth two in the bush, we demand honor and praise from man as we go along. We are not willing to bide God's time, to wait for the day when He will bestow superior and far more enduring honor.

We read in 1 Cor. 4:5, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make mani-

fest the counsels of the hearts: and then shall every man have praise of God." Or as Dr. Moffatt translates it: "The hour of reckoning has still to come, when the Lord will come to bring dark secrets to light and to reveal life's inner aims and motives. Then each of us will get his meed of praise from God." We need not fear that we shall be denied the honor due us in that day. God has plenty of honor to go all the way around, and He will dispense it without stint when the proper time comes. He is not unrighteous to forget our work and labor of love. Our only concern need be the possibility of failure to live right so the Judgment will reveal some bad marks on our books, making us unworthy of the honor. But we will never get that honor if we love the praise of men more than the praise of God. Oh, let it ring in our ears and sink deep into our hearts. Jesus says, if we seek the honor of men, we shall be destroyed.

One time many years ago, our founder, Brother Nichols, was preaching a sermon in which he stressed the need for purity of character if we would be saved. He enumerated the lusts of the flesh listed in Galatians 5, any one of which would prevent one from entering the Kingdom. Among these fruits of the flesh are wrath, anger, along with its milder form, impatience. In Eph. 4:31, 32 the same apostle urged: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." He showed the fallacy of the concept that one can get angry without sinning. A few verses before Paul had said: "Be ye angry, and sin not: let not the sun go down upon your wrath." In place of that statement condoning anger as some people believe, or proving that one can be angry without sinning, the context shows the opposite to be true. "Let not the sun go down upon your wrath," or, do not let your day of salvation end with that vicious sin still staining your character.

Brother Nichols had cited the command in Ps. 37:8, "Cease from anger, and forsake wrath, fret not thyself in any wise to do evil." While the Apostle James listed impatience as a sin: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Impatience would spoil the picture. It would mar an otherwise perfect person. And the loss of temper, according to King Solomon, would identify one as a fool: "Anger rests in the bosom of fools" (Eccl. 7:9). Giving way to one's temper indicates smallness, while self-control is a sign of greatness. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

To a young man in the audience, all this sounded virtuous, but he felt it was not possible; it just couldn't work. So at the close of the service, he stepped up and spoke to Brother Nichols, stating his position. He said: "You have been telling us that to be saved, all forms of evil, including anger, must be put away and dispensed with, but it seems to me that there are times when anger is justifiable. When someone wrongs you, to take the wrong in good grace, with no sign of emotion, would identify you as spineless, as having no backbone. The wrongdoer would not hesitate to repeat the offense. Without anger, how could one retain his individuality?"

Brother Nichols proceeded to show him that keeping a right spirit in a provoking situation, was the way to en-

hance one's character, to build individuality in God's sight, and that even for this life, the man who keeps himself under control, and is selective of his words when in contact with an enraged opponent, has the greater influence.

Losing Individuality is a Loss

Who would not be willing to lose a dirty, handworn five-dollar bill if he could receive a crisp new one-thousand-dollar bill in its place? What reasonable man would hold on to a worn out, rickety, 1935 model car, if by letting it go, he could have a brand new 1958 model? Or who would refuse to exchange a hovel in a slum district for a bright, new ranch house in a home acre project, in a desirable suburb? So why should we object to losing the face of the old man that in its place we may bear the image of our Master, and especially when it is clear to us that bearing His mental and moral image now will fit us to bear His physical image in the world to come, so we can be made equal to the angels and die no more? Jesus was making this very point when He said: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10: 39). Jesus had just said in the verse before: "And he that taketh not his cross, and followeth after me, is not worthy of me." It is a cross to lose our life, our individuality, for Christ's sake, but if we sustain that loss, we shall find our life in the world to come.

Philip the evangelist lost his individuality when, in response to the command of the angel, he ran and joined himself to the Ethiopian's chariot. The eunuch also lost his in listening to the preaching of Philip. The Ethiopian was a great man of the world, a man of great authority under Candace, queen of the Ethiopians. As he was being driven along in his chariot, he was reading from the Prophet Isaiah. Philip asked him: "Understandest thou what thou readest?" To many men such a question would be an affront. They could easily take it as an inference that they didn't understand what they were reading, and show resentment, but not so with this Ethiopian. He humbly answered, "How can I, except some man should guide me?"

Peter lost his individuality when he accepted correction from Paul, his fellow laborer in the ministry, for dissembling in showing a different conduct toward the Gentiles in the presence of his Jewish brethren than he had shown in their absence. And this same Peter was picturing a loss of individuality when he said: "but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God" (I Pet. 2: 20). Jonathan, son of King Saul, and heir-apparent to the throne of Israel, lost his individuality when, knowing that he was to be supplanted by David, he took David for his bosom friend. And before any of us can take second place and like it, we too must lose our individuality.

The Cost of Losing Our Individuality

As all good things in life have a price tag so there is a price to pay, a formula to apply, if we would lose our individuality. And the most potent element in this formula is reproof and correction. Without brotherly reproof, we might be unaware of the offense, we would not see or sense our own self-importance. Jeremiah, the prophet of the Lord, put the thought into words that should burn

deep into our hearts when he said: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." When we reach the point where we can use the personal pronoun in just the opposite way from what we naturally would use it, and in place of saying: "I know I am right, I know I have all the answers, I know I can manage my own affairs"; we reverse it, and say, "O Lord, I know that the way of man," including my own, "is not in himself, it is not in man that walketh to direct his steps," we are well on the way to losing our individuality. And how can this radical change be effected? Correction is the one answer. And that is the answer Jeremiah gives: Correction! "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing" (Jer. 10: 23, 24). The thought seems to be, Correct me now, before the Day of Final Account when the wrath of the law will descend on the evil doers and it will be too late to make amends.

Said the Psalmist: "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth" (39: 11). His individuality doesn't seem nearly so important, nor his false face nearly as worth saving, when he listens to God's rebukes. And speaking of changes, the change that will come over the active Christian as he loses his individuality will be so drastic, so far-reaching, such a clean break with his past, that he can even take reproof and like it. His daily plea will be:

So wash me Thou, without, within,
Or purge by fire, if that must be,
No matter how, if only sin
Die out in me, die out in me.

The Psalmist put this principle into meaningful words in Ps. 141: 5, when he said: "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." It is not a treatment to be endured, but a healing therapy to be desired; not the application of a harsh tissue-destroying alkali or acid, but an excellent oil. Or as one of the newer translations words it: "If the righteous smite me—it is a favor, and if he rebuke me—it is the finest oil; let not my head refuse it." The finest oil, something we will crave, something we will appreciate, a kindly service that we would not want to do without.

Correction will be the sweetest morsel we ever put into our mouth, if we take it in the right spirit. If we do not have it, we will never become perfect. We must all come to the full stature of our Master, and we need correction to reach this high standard. We read in Prov. 6: 23, "Reproofs of instruction are the way of life," and could we be in a better work than to keep ourselves in the way of life?

The machinery for this kindly service was set up by God from the very beginning of His work with mankind on this planet, and the plan was so well devised, so comprehensive, that it extends even down to us. Paul reveals it categorically in Eph. 4: 11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Prophets were given, apostles were given, and as long as Holy Spirit power was available to men, these servants of the Eternal spoke by direct command from heaven.

But that arrangement should not always continue. A time would come when the Holy Spirit would be withdrawn; then the evangelists, pastors and teachers that should follow would get their authority from the written Word. Today we are living in this phase of the arrangement, but the purpose is the same, to impel men and women to lose their individuality.

Let us read further: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (v. 13). Now this brings us to the last thought on losing our individuality.

The True Christian is not an Individual at all

He has lost his individuality so completely that he admits he is only a cog in a great wheel, a single link in a chain of earnest souls who by the power of the gospel are being drawn into the Kingdom. He is only one member of a body made up of many members: "Till we all," individuals, collectively, "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man"—singular—"unto the measure of the stature of the fullness of Christ."

The body or church of Christ, and the intimate relation of the members one to the other, is pictured in great detail in I Corinthians 12. We will begin reading at v. 12: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body?"

In the following verses Paul continues his sound logic, using the peaceful relationship of the members of the physical body as an example of Christian unity. Then in verse 25 he gives another example of a complete loss of individuality. If one member of the body suffers all will suffer with him. We know that to be the case with the physical body, and it must be true of the body of Christ. Then in v. 27 we read: "Now are ye the body of Christ, and members in particular." There is no place left for individuality: The church is all one body, its members merged in one.

Speaking again of the oneness of the body of Christ, the Apostle Paul in his letter to the Galatians has this to say: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." There is no room for nationality, station in life does not count, nor does sex create a barrier, all are one in Christ Jesus. No longer are we individuals, single, but all isolated units are merged into one in Christ Jesus.

The earnest souls who have willingly surrendered the life of the flesh in hope of winning endless life replete with every joy and comfort have lost their identity so completely that the book of Revelation describes them as headless souls. Like their great Example, they have laid

down their lives that they might take them again. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. . . . And white robes were given to every one of them" (Rev. 6:9, 11). Then let us couple with this Rev. 20:4, "And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years." Yes, they were beheaded. They had suffered the loss of their own ways. They had surrendered the right to think as they pleased and put on the mind of Christ, and they lived and reigned with Christ a thousand years. But that was only the beginning of their rich reward, only a foretaste of a life that will continue as long as the years of eternity roll.

Let us hasten to lay aside the last weight, to lose our individuality so completely that every vestige of our own will shall be banished, all submerged in doing the will of our heavenly Father.

Character

THE reason why we feel one man's presence and do not feel another's is as simple as gravity. Truth is the summit of being; justice is the application of it to affairs. All individual natures stand in a scale, according to the purity of this element in them. The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel. This natural force is no more to be withstood than any other natural force. We can drive a stone upward for a moment into the air, but it is yet true that all stones will forever fall; and whatever instances can be quoted of unpunished theft, or of a lie which somebody credited, justice must prevail, and it is the privilege of truth to make itself believed. Character is this moral order seen through the medium of an individual nature. An individual is an encloser. Time and space, liberty and necessity, truth and thought are left at large no longer. All things exist in the man tinged with the manners of his soul. With what quality is in him he infuses all nature that he can reach. He animates all he can. He encloses the world, as the patriot does his country, as a theater for action. A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole; so that he stands to all beholders like a transparent object betwixt them and the sun, and whoso journeys towards the sun, journeys towards that person. He is thus the medium of the highest influence to all who are not on the same level. Thus men of character are the conscience of the society to which they belong.

From *Character* by EMERSON.

RECIPE FOR SMUGNESS

When I'm getting quite conceited
And throw my weight around,
There's an antidote for smugness
That never fails, I've found.
After counting all my assets
(Which I never minimize)
I get out the scales and marvel
How they cut me down to size!

The Great Apostasy

—or Departure from True Religion— From Darkness to Dawn

THE Book abounds with prophecies of a renaissance of truth in the last days. To mention a few: Jesus assured Martha that there would be living believers upon earth at the time of His second advent (John 11: 24—26), men and women embracing that same holy faith once delivered to the saints. His parable of the Ten Virgins supports the same fact in the activity of the virgins, following their hours of slumber. A midnight cry would initiate such vigorous action that some of the virgins would prepare to meet the Bridegroom upon His return, their lamps burning brightly. Joel teaches the restoration of the fig tree (2: 21, 22); Habakkuk, the revival of God's work in the midst of the years (3: 2). Jesus assures that the Apostasy would be "shortened" for the sake of the elect (Matt. 24: 22); and John envisioned by eye of faith the standing again of the Two Witnesses (Rev. 11: 11).

To a Medieval observer (if we can connect the term "observer" with an age when superstition held men's minds enslaved) such prophecy would surely appear incredible, absurd, mere wishful dreaming of an ill-informed idealist. Gross, impenetrable darkness covered all the earth. For several centuries the world had been following the basest superstitions, not one fearing God and departing from evil. The entire fabric of civilization had collapsed into a sea of abysmal ignorance, brutality and misery. The feudal system held all Europe bound in serfdom. The Roman hierarchy discouraged all independent thought, and by means of the Inquisition smothered any that might arise. Thus political and religious tyranny, hand in hand, held both the bodies and minds of men in an iron grasp. The Roman power was apparently invincible.

Yet despite the dismal outlook from a human viewpoint, the Lord had spoken, and His Word is mightier than the mightiest chains of bondage, ignorance, superstition. Looking backward and forward, yesterday, today and forever, Jehovah's hand is upon history, controlling and molding it to His ends. To fulfill His purposes the strongest empires of earth have been mere pawns on the chess-board of history.

When threescore and ten persons, the progenitors of the Chosen People, entered Egypt as famine-refugees, it was more than coincidence that they found a friendly dynasty in control. Later, after they came into possession of Canaan, their apostasies were punished by heathen invaders who were scourges in the hands of the Almighty. When their lesson was learned, a deliverer was raised up in the person of Cyrus the Persian, a pagan who knew not the God whose servant he was.

So likewise we are thoroughly convinced that the movements of history, from the time when the first thought sparked in the Renaissance to the signing of the Declaration of Independence in America, were but steps in the plan of God in preparing a cradle for the reborn truth in these last days. No epoch of history serves more grandly to establish faith in the Being who guides the destinies

of nations for the sake of His people.

We can better understand how the stage was set for the fulfillment of Bible prophecy which assured an end of the Apostasy, by looking into history.

On the verdant meadow near Runnymede stood a great pavilion. In it a scene was taking place which was to influence future events far more than the actors themselves imagined. On one side stood a group of mailed barons, grim and determined. On the other, **The Magna Carta** pale, worried, desperate, was King (A. D. 1215) John of England, with a handful of retainers. Without, standing at ease, were massed the soldiers of the nobles.

The king stormed, protested, objected; but always his gaze would rest upon the relentless countenances of the men before him and the show of military force around him—power, he reflected bitterly, which should be his to wield at will, but which was treacherously turned against him. And at length, because there was nothing else to do, he gave his grudging approval to the paper which lay before him. A scribe affixed the Great Seal, and to the English nation was given the Magna Carta, the model of English and later of American liberties, by which the lives and properties of people were protected from a rapacious and unscrupulous sovereign. The idea of absolute monarchy was broken, the king no longer owned his subjects, body and soul. True, the new charter was a limited instrument, affording little protection to the submerged masses, but it was a beginning. The Pope, intent upon keeping the world in the abyss of servitude, anathematized and excommunicated all connected with the deal.

Nevertheless, a tiny, almost imperceptible rift had appeared in the system of tyranny.

A tiny fleet of quaint, awkward caravels rolled heavily in an ugly cross current. On the quarterdeck of the foremost craft stood a short, stocky Genoese, **Columbus** Captain Columbus. Facing him were his crew (1492) of sailors, mutiny written large upon each scarred and vicious face.

The captain, in firm, fearless tones, was haranguing his crew, exhorting them to return to their duties or quarters, to stand by for one night more, to remember that starvation would surely overtake them before they could hope to reach Spain should they undertake to return. Not an inch would he move from his position, although the spokesmen for the menacing mob grew insolent in their demands for a change of course. Some superhuman power seemed to strengthen him to say, "Sail on, and on, and on!" until even his hard and desperate crew were overpowered by his indomitable will and sublime confidence, and returned to their places.

For, although he knew it not, the unseen angel was at his side, directing him to a new world, the land-of-room-enough, where some day a new mind should be developed, the shackles of political servitude be shattered, and eventually spiritual bondage be cast off in the safety of this civil liberty.

Little did he dream that this land, to his mind an inexhaustible reservoir of slaves and a fertile field for the growth and spread of superstition, was to become a haven for the oppressed who fled the very power he represented, and the birthplace of the nascent truth in all its splendor.

In 1514, Pope Leo X proclaimed an indulgence to all who would contribute to the rebuilding of St. Peter's Church in Rome. This indulgence was sold throughout Europe, but when it reached the ears of a young monk named Martin Luther in Wittenberg, Germany, it so outraged his sense of right and wrong that he prepared his famous 95 Theses and affixed them to the door of the church.

Luther was called to Rome to account for his heresies, but he refused to go.

About five years later Luther produced two books. The first one, entitled, *To the Christian Nobility of the German Nation*, contests against any instituted or intercessory priesthood. He also declared the Bible to be free to everybody, and contested the right of the Pope to interpret the Bible, which he held to be sufficient for salvation. This was Luther's greatest contribution toward a better age when all men might study to show themselves approved unto God.

The second book, *Babylonian Captivity*, altogether repudiates indulgences and holds the Papacy to be nothing but Babylon.

In the same year the Pope issued a bull or decree excommunicating Luther and his friends. His writings were burned at Rome and other cities. Luther's answer was characteristic; he burned the bull, publicly. Now Rome was in a frenzy. The next month opened the Diet, or Council, of Worms, where Luther was summoned to appear. The first day he acknowledged all his writings. The second day he made his defense before the great assembly of dukes, bishops, prelates, princes, lords and ambassadors.

The conclusion of his defense has been handed down thus:

"Let me then be refuted and convinced by the testimony of the Scriptures or by the clearest arguments; otherwise I cannot and will not recant, for it is neither safe nor expedient to act against conscience. Here I take my stand: I can do no otherwise, so help me, God. Amen."

There was a shocked silence as the speaker threw up his arms in the gesture of a victorious knight and slipped out of the hall into the street. But in that pregnant silence might have been heard the crashing and splintering of the once impregnable bulwark of the Church of Rome.

When the time is ripe, God acts. The time had come when the political supremacy of the Church was being questioned. Throughout Europe there was an upsurge of nationalism; the princelings of the Empire were beginning to dream of independent power; this was their opportunity, and many of them were ready to support any movement which looked promising. Until his dangerous years were over, Martin Luther, the rebel and heretic, was able to find among the discontented nobles enough practical support to keep him from the stake. Thus the so-called Reformation was born, and thus it spread until the monopoly of a thousand years was broken and its terrors banished in large areas of Europe.

This, too, was a part of the plan of the Eternal for the resurrection of His long-buried truth. The human conscience must be liberated, and the Bible freed from its captivity, restored to a position of respect, and, in the common tongue, made available and familiar to the common people. To this end, Martin Luther was the instrument of Divine purpose, as much as Cyrus of Persia or King John or Christopher Columbus, although no more a subject of salvation than they.

For Luther, with all his courage and in spite of his professed devotion to the Scriptures, had no knowledge of saving truth nor any love for the same. While he reformed many of the gross abuses of the old order (for which the whole world is his debtor), he was a bitter enemy of good works, the very cornerstone of the gospel of Christ. He accepted and taught to the day of his death every basic error and superstition contained in the cup of abominations held by the Mother of Harlots.

A better day had dawned, it is true, and the world would never be the same, but the spiritual darkness was as yet unbroken. All was leading to a far-distant end. The temporal power of Rome was cracking, her spiritual dominion must likewise crumble some day; but not yet could be heard the bells of liberty, proclaiming full emancipation from vain tradition and pagan fable.

Throughout the Middle Ages we have seen the history of religion inextricably interwoven with the history of the nations. The same situation prevailed in Europe for the next 200 years when religion was an ally, and often an agent, of statecraft. England's Henry VIII most dramatically showed the effect of the nationalistic consciousness which swept over Europe in the 16th century when he made himself "head of the Church" in his kingdom. Dissent from the claims of the established churches, whether Catholic or Protestant, was often sternly put down, not so much for doctrinal reasons as because dissent was regarded as national disloyalty.

It seemed for a time that the new world offered little, if any more, hope of religious freedom, for while the founders of Massachusetts were dissenters from the established church in old England, after they had set up their own commonwealth in New England they took it for granted that dissenters from their Puritan Congregational establishment should be suppressed or deprived of civil rights. Only in Rhode Island, in Pennsylvania, and in Maryland was the conception of a state church at first challenged. Nine of the 13 colonies had state churches.

The famous document of 1776 and the eight hard years of Revolutionary War which followed gave to America complete independence from the mother country—the unassailable right to "life, liberty, and the pursuit of happiness." But it was not until 1791 that the final step toward complete religious liberty was taken when the young republic adopted the First Amendment to the Federal Constitution, providing that "Congress shall make no law respecting an establishment of religion." This gave legal status to the principle of separation of church and state. It was the grand climax of a long chain of events which gave to the world a cradle for truth which was yet to be conceived for its second birth. This—the separation of church from state—was something unknown in religion since the edict of Theodosius I in 380 A. D. made political loyalty and membership in the church virtually synony-

mous. For 1,400 years after that, membership in the church and in the state had been regarded as two aspects of the same thing. But the United States, from its infancy as a nation, returned to the conception of religion as it was before Constantine, when men joined the church of their choice and supported it of their own voluntary desires, and the church in consequence was a free institution.

These things—the Magna Carta, the discovery of America, the pseudo-Reformation, the settlement of the new world, and the American Revolution, were as much a part of the Eternal's purpose as the conquest of Babylon by Cyrus.

Still the time was not altogether ripe for the rebirth of truth, for though the Constitution of the United States provided for religious liberty, still the public mind must be further adjusted, a freer and more tolerant atmosphere developed. Furthermore, sacred prophecy had specified 1,260 years for its duration, which time had not yet expired.

Before looking to the end of the Apostasy, let us study its duration.

Next Issue: DURATION OF THE APOSTASY

WHEN THE TOOLS ARE LAID TO REST

"When you think, when you speak, when you read, when you write,

When you walk, when you sing, when you seek for delight,
To be kept from all evil at home or abroad,
Live always as under the eye of the Lord.
Whatever you think, never think what you feel
You would blush in the presence of God to reveal.
Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.
Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure
Consternation at once would be seen in your look
If God should say solemnly, 'Show me that book.'

"Whatever you write, in haste, or with heed,
Write nothing you would not like God to read;
Wherever you go, never go where you fear
God's question be asked you, 'What doest thou here?'
Whatever you sing, in the midst of your glees,
Sing nothing God's listening ear can displease.
Whatever the pastime in which you engage,
For the cheering of youth or the solace of age,
Turn away from each pleasure you'd shrink from pursuing
If God should look down and say, 'What are you doing?'"

These lines, the expression of some reverent soul, need no explaining, no qualifications; just another reminder that as Christians we must ever be mindful of the eye of God if we attain the lofty goal of a true and full Christianity. Until we get down and act as if God were around—in full sight and sound of all the activity of our minds, manifested and unmanifested—we shall never make any headway up the steep climb to Mt. Perfection.

To ever remember the Divine Presence is indeed a state of mind to which we must aspire with diligent, persistent labor. He who guided the Children of Israel through the rudiments of the Law felt it needful to exhort them to beware that they forget not the Lord our God in not keeping His commandments and judgments and statutes.

Let us ever be mindful that the high purpose of our endeavor is to so form and shape our daily conduct that our character may fit into the mold designed by the All-wise Creator, that we may one day be displayed as a perfect unit to complete the glorious whole which shall stand as an eternal monument to God's mercy and long-suffering to men of earth to all the immortal beholders throughout all future ages.

And while the hammers that beat and the fire that burns to soften, and the sword which cuts and the axes that hew and carve us now may bruise and cause suffering in the breaking and bending that is necessary to shape and fit us flawlessly into the curves and corners of the Divine mold—think of the ecstasy and pure delight which shall be ours for yielding obediently, when the hammers beat no more and all the tools which wrought our perfection are discarded for evermore in that eternity of peace and rest!

The Touch

"He touched her hand, and the fever left her."

He touched her hand as He only can,
With the wondrous skill of the Great Physician,
With the tender touch of the Son of man,
And the fever-pain in the throbbing temples
Died out with the flush on brow and cheek,
And the lips that had been so parched and burning
Trembled with thanks that she could not speak,
And the eyes where the fever light had faded
Looked up, by her grateful tears made dim,
And she rose and ministered in her household;
She rose and ministered unto Him.

"He touched her hand, and the fever left her."

O blessed touch of the Man divine!
So beautiful to arise and serve Him
When the fever is gone from your life and mine.
It may be the fever of restless serving
With heart all thirsty for love and praise,
And eyes all aching and strained with yearning
Toward self-set goals in the future days.
Or it may be fever of spirit anguish,
Some tempest of sorrow that does not down,
Till the cross at last is in meekness lifted
And the head stoops low for the thorny crown.
Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.

Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still.
There is only a rest as we seek His pleasure,
There is only a rest as we choose His will.
And some day, after life's fitful fever,
I think we shall say in that home so nigh,
"If the hands that He touched but did His bidding,
How little it matters what else went by!"
Ah, Lord, Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch thou our hands! Let the fever leave us,
And so shall we minister unto Thee!

Meditations

On the Word

"Lord, and what shall this man do? . . . What is that to thee? follow thou me" (John 21: 21, 22).

There, in a few words, Peter received his answer. The son of Jonas was, to begin with, a man of the strongest, the most wilful, and the most wayward impulses; impulses, that but for the watchfulness and prayerfulness of his Master, might easily have become destructive. Peter had made many blunders during those years of association with Christ. Now, again, in the days after the Lord's resurrection, we detect in his speech, a possible trace of jealousy. Another blunder; another rebuke; another lesson for him, for those present, and for all who should hear of that incident.

Every professing Christian encounters difficulty in the practice of his faith. The Master deserves the highest service we can give; and more, He demands it. Hence, devotion to duty must be one's paramount concern. But in times of stress, in times of self-preoccupation, or in times of incessant activity it becomes easy to lose one's real objective and utter those words, "What shall this man do?" It may be said because of irritation or jealousy, or idle curiosity, or another reason, but the Master's answer is prompt, "What is that to thee? follow thou me."

We all have been Peters, perhaps we still are to a great degree. We all have spoken impulsively. We all have been over-concerned with what others were doing, or should have been doing, when our real concern should have been our own problems and our own responsibility. To all who are thus plagued, Jesus' answer applies. In fact, it is the answer for all time for all Christians, who would be unduly concerned about others. There is no evading it. The way and the answer are clear: "Follow thou me."

Take, for instance, the Apostle Paul. Christ had appeared from heaven and chose him to preach the gospel to the Gentiles. It was no easy assignment. The absurd superstitions and idolatry among pagans were matters that required extreme courage to challenge. Then there was the hostility of the Jews who thought that the Gentiles were inferior to them, and even to think that God would give them an equal opportunity for salvation was blasphemy.

But suppose Paul had wavered? Suppose he had replied, What about the other eleven apostles? Why not send them? What will Peter do? They were with you through the years of your ministry and should be better prepared. If I go to the Gentiles what will they do? Settle down and live at ease? And suppose and suppose he had protested and asked more and more questions? One thing is certain, he would not have become the Paul we know.

But Paul accepted the assignment. He was immediately obedient. The preaching of the gospel and the training of his life to conform to the will of God became his chief concern. Thus he was able to utter words which to all Christians are stimulating. Some of which are:

"Woe is unto me if I preach not the gospel."

"I press toward the mark."

"I keep under my body and bring it into subjection."

He renounced salaries, but worked with his hands so that he would be chargeable to none. He denied himself the comforts of home and of family that he might be more free to serve Christ.

He was called—and he followed.

The world is full of distractions today and the Christian must keep himself on an even keel if he is not to be influenced to his own peril by what the world has to offer. The world offers much—pleasure, education, business and professional careers, popularity. It is not that the Christian cannot have any of these. He can. But they are not to be the prime concern of his life. "Seek ye first the kingdom of God and his righteousness," is Jesus' admonition. We need more and more to develop the perspective and the ability to distinguish between momentary thrills and long range happiness. At best, the present is fleeting, but the rewards of eternity have no equal.

In a nation that has become strongly materialistic our testing as Christians is all the greater. When all those about us are choosing for themselves the easier way; when they lay up treasures, build attractive homes, secure the latest in comforts and conveniences, spend their spare time in pursuing the pleasures they desire and put off the work of God till a later season or indefinitely, then the Christian who must be self-denying needs more faith and courage than ever before.

When, as Jesus taught in His parable (Luke 14: 16—24), others who hear the call with us, begin to make excuses, and refuse to come at the King's bidding, for us there is but one course—Go!

When circumstances and our own love of God have brought us responsibilities and duties almost to the limit of our endurance, and when we see others in an attitude which appears unsatisfactory to us and we are tempted to question their actions, then all the more we need to remember Jesus' words, "Follow thou me." At such times, keep right on in the task that God has clearly assigned to you. All men are not equal; all are not Pauls. To each God gives a different degree of grace, of talents, of gifts to use for His cause. To all He gives abundantly, but to some He gives much more. If we are the ones who are blessed with more gifts and energy, if we are aggressive and wish to see things get done while others seem to plod along apparently with little concern, we may need to slow down or forge ahead alone.

Beside the indifference, we are often faced with scorn and ridicule. "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake." This is part of the cross, but what of it! The servant is not above his Lord. They did more than this to Him. Follow Him! Look at His example; compare your life with His and imitate it. We are promised a hundredfold of friends, brothers, and sisters with whom to work. It is fortunate this is so, but the best of these are not good enough for our ultimate pattern. Christ is *the* One. There is none other.

Throughout all these varying trials and ordeals we must remember our calling. When we accepted the call, "Follow me," we had but one goal, and that goal must still be the incentive that inspires our every act and motive. Whatever allurements may confront us, whatever courses others may take, for us who wish the highest and best there is but one way—the way—"Follow thou me!"

Your Questions Answered



BIBLICAL

PERSONAL

CURRENT

Do you have a question? Personal replies to Biblical questions will be sent to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. The MEGIDDO MESSAGE will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

Please comment on these words which I heard on the radio, the last end of a prayer, "The only God and Heavenly Father, in Christ Jesus." I just can't grasp what was meant.

It would be difficult to ascertain another person's meaning. Possibly the minister indicated the perfected oneness or unity which existed between Christ and the Father. The Bible teaches them to have been one in mind and purpose (John 10:30; 17:20-23).

The Bible does not, however, support the commonly accepted doctrine of the Trinity. If the minister's reference was to God the Father, and God the Son, there is no foundation for such thought in the Scriptures. God and Christ are two separate individuals, God being eternally existent, and Christ, the Son of God, having been conceived of the Holy Spirit and born of a virgin when the fullness of time had come (Ps. 90:2; Matt. 1:20; Gal. 4:4).

Has Ezekiel's city of chapter 40 ever been built? If not, when will it be?

The last nine chapters of Ezekiel, beginning with chapter 40, describe the new world, the city, the temple, the sanctuary, the holy waters which ultimately spread to cleanse the whole earth. The saints are "The city of the Lord, The Zion of the Holy One of Israel" (Isa. 60:14). They are the new Jerusalem. When Christ and the saints stand on Mount Zion (Zech. 14:4, 5), this city is established. The temple and sanctuary signify holy places of worship into which one may enter to see the power and glory of God (Ps. 63:2). After the city is established, the holy waters issue from the temple and flow over all the earth to impart cleansing, healing, and life to all nations.

What are the tree of life and the river of life as seen in Rev. 22? Why will not the saints who have been washed in the blood of the Lamb eat thereof?

Ezekiel 47 teaches this river, which expands until it covers the entire earth, to be for the purpose of healing the nations of their spiritual infirmities. As for the tree of life, the Revelator is specific: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (2:7). To partake of this tree means immortality, the reward for moral regeneration.

The saints, or bride of Christ, have previously been cleansed and glorified, therefore they have no need to eat of the tree. The river and tree of life as seen in Rev. 22 are for the salvation of the nations.

Please explain Rev. 21:16, 24. Is this a literal picture in size? "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Evidently they are on the outside. Is this true?

According to verse 16, the holy city, the new Jerusalem, lies foursquare: length, breadth, and height being equal. This is highly significant. The Greek word translated "foursquare" is used metaphorically to mean "perfect as a square; generally, complete, perfect." This is descriptive of the lives of the saints who compose this city. They have attained to a superlative degree of honesty, integrity, genuineness: their lives are foursquare; they are

true to God and man. The Revelator is not furnishing dimensions of a literal city. The saints compose "The city of the Lord." They are "The Zion of the Holy One of Israel" (Isa. 60:14). They are the pattern which the nations who are outside the city shall delight to duplicate until they too are worthy of salvation.

Regarding Isa. 53:10 I have read, "Isaiah touched the deepest of divine truth in declaring that it would please God to bruise Christ, to bring Him to grief. It was the divine will that He die for the sins of the world. Your salvation and mine depend on this death." Please comment.

Vicarious atonement is basic in the theology of the day, and thus Isaiah 53 has been misinterpreted to support such thought. Its true meaning is very different. The suffering, the affliction, described in this chapter are not peculiar to the man Christ alone, but to the whole body of believers, of which He is the Head. This fact is verified in Isa. 52:13 (Moffatt) which identifies the sufferer of Isa. 53 as "my servant Israel."

The verse in question reads as follows: "Yet the Lord saw fit to crush him with pain, so that, when he makes himself a guilt-offering, he shall see posterity, shall prolong his life, and the pleasure of the Lord shall prosper in his hand" (v. 10, American trans.). After Israel makes the "guilt-offering," the "living sacrifice" of Rom. 12:1, after he dies to sin, comes the exaltation and the reward. He is then privileged to behold in the happy subjects of the Kingdom, his spiritual offspring, as they multiply and fill the earth. And God shall prolong the life of this servant, in whose hand His own pleasure has prospered and shall prosper, throughout years unending.

Please harmonize James 1:13 which says that God tempteth no man, with Gen. 22:1 where we read that God tempted Abraham.

The rest of the passage in James clarifies the true principle that God does not tempt or entice anyone into sin. "But every man is tempted, when he is drawn away of his own lust, and enticed" (1:14).

However, throughout the Christian's entire lifetime, God arranges circumstances for his moral development. In the case of Abraham, God put him "to the test" (Moffatt), or, according to the Septuagint rendering, "God tried Abraham." The trial was to determine whether or not Abraham loved the Giver more than the gift. Trials both reveal to the individual the state of his character, and at the same time develop it.

Please give me some instruction concerning prayer.

Prayer is our most intimate means of contact with the Almighty. We have the record concerning our Great Example that when the obligations of His public ministry were pressing hard, He arose up a great while before day, "and departed into a solitary place, and there prayed" (Mark 1:35). Prayer should precede momentous decisions, as in the case of Christ who continued in prayer all night ere He chose the twelve apostles (Luke 6:12, 13). Prayer is the surest means of steadying the Christian in solitude and in sore temptation, as in Gethsemane and the following events when Christ was forsaken by His closest followers. When life's burdens seem well nigh overwhelming, then "cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22). When, on the other hand, life moves on like a song, the great soul will be humble enough to praise the Giver from whom all blessings flow. In every condition, "Pray without ceasing" (1 Thess. 5:17).

Sing we of Home

Sing we of home, of that homeland so fair;
Wonderful glories are waiting us there.
There all the pure, all the holy and blest,
Free from all sin, shall for evermore rest.
In that grand home, on the earth made o'er new,
If we are worthy, if found with the few,
Walking in Truth, dressed in garments of white,
In scenes of grandeur we then shall delight.

Sing we of home which the faithful will share.
Earth's fleeting treasures can never compare
With those of Zion. We long for the day
When Christ shall come, o'er the earth to hold sway.
Then shall be banished the blight of disease;
Each shall endeavor his brother to please.
Wars shall be outlawed throughout the whole realm,
And "Peace" be the watchword, with Christ at the helm.

Sing we of home, where the glorified shine
As stars of the night, with a radiance divine.
Yes, of home: we are pilgrims and foreigners here,
With nothing around us that we can hold dear.
We seek a City whose Builder is God,
And, following where our great Pattern once trod,
With firmness we press to that haven so fair,
Which knoweth no anguish, no grief or despair.

Sing we of home, but there's much to be done
Ere we shall bask in the rays of the Sun
Whose beams, with their healing, shall cover the earth,
When Jesus comes with the grand Spirit birth.
Ere we may enter those portals ajar
We must be free from all evils that mar.
Hatred, deceit, wrath and envy must go,
And love, joy and peace on each countenance show.

Sing we of home, where with loved ones we'll stay:
Time is the essence here; brief is our day.
Here we but greet—and a friend is laid low,
Till there are only a few that we know.
But in that homeland of which we now sing,
Time shall be exiled, and partings take wing.
There shall be ended our wearisome quest,
As we join hands with the ransomed and blest.

Sing we of home; all but lost is the chord
In the confusion of Babylon's horde;
Yet 'tis the hope of the children of God,
As o'er the hills and through valleys we plod.
This is our hope, as we journey through life,
Shunning the pitfalls of anger and strife,
To some day be worthy to see the "I Am"
In homeland, and join in the song of the Lamb.

—L. L. S.

